The Orthodox Herald

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NEW YEAR

As we enter the year 2002 on the civil calendar, it would be a good idea to consider some of the following things:

1. No one can ruin your day without your permission.

2. Others can stop you short of your goal temporarily, but only you can do it permanently.

3. You will never "have it all together."

4. The biggest self delusion: "When I get what I want, I'll be happy."

5. Ultimately in life "takers lose" and "givers win."

6. Life's precious moments don't have values, unless they are shared.

7. When your ship comes in, make sure you are willing to unload it.

8. Life is what's coming, not what was. Now is the most interesting time of all.

9. When things go wrong – don't go with them.

10. Life is a journey – not a destination. ENJOY THE TRIP!

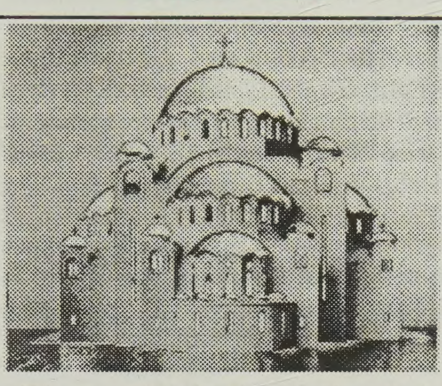
ARE PHILISTINES PHILISTINES?

The dictionary tells us that philistines are uncultured, unenlightened, prosaic people.

Hardly.

The Philistines were relatively cultured and they had mastered the science of working with iron. This gave them an edge in manufacturing as well as in warfare. They were the chief enemies of Israel from about 1200 to 1000 B.C., when David ended their stranglehold of the region.

It is from the Philistines that the region takes its present name: Palestine.



When we visited Belgrade, Yugoslavia in the early 1970s, we saw a huge unfinished church. It was closed; but as we explored the area around it, we saw a small pretty Russian Orthodox Church on the eastern side of the unfinished cathedral.

The St. Sava Cathedral has a tragic history as does the Christ the Saviour Cathedral, which was recently rebuilt in Moscow, Russia.

Plans for it were begun in 1905. Construction began in 1935 but was halted because of World War II, when the partially completed walls were covered for fear of an air attack. Following the War, the building was confiscated by the communist government and was used as a garage. This is when we saw it. Following the collapse of the communist government, construction was resumed in 1985, only to be interrupted by war again in 1991. Four years later in 1995 work resumed but only on a limited basis because of insufficient finances and international sanctions. However, a consortium has been formed with the goal of completing the church in 2002. Information for helping can be received or be sent to Serbian Orthodox Church, PO Box 519, Libertyville, IL 60048.

Once completed St. Sava Cathedral will be one of the largest Orthodox Churches in the world. It is already a landmark in Belgrade with its large central dome marking the spot where St. Sava, the first archbishop of the

(Continued on Page 145 Col. 1)

LIGHTER MOMENT

A DIFFERENT DIAGNOSIS

A farm woman accompanied her husband to the doctor's office. After a lengthy checkup, the doctor took the wife aside and told her: "If you don't do the following exactly as I tell you, your husband will lose his will to live and will surely die."

Each morning, I want you to fix him a hearty breakfast of bacon and eggs and fresh-baked muffins before he does the 5:00 a.m. milking.

At lunch, make him a warm, nutritious meal with a homemade pie for dessert. And make sure the hammock is set up under the shade tree so he can rest before he goes back to the field.

Serve him supper with a smile, no matter what time of day or night he gets in from his chores. And don't burden him with household concerns, while he's eating.

After supper, ease him into his favorite chair, give him a beer, and the TV remote control so he can watch the ball game."

On the way home, the husband asked his wife what the doctor had to say about his condition. She replied: "He said you're gonna die."

GOD NOT MENTIONED

There are two books in the Bible in which God is not mentioned at all: the Song of Solomon and the Book of Esther. The former is understandable. It's a comparatively short poem about love and beauty.

However, the latter is curious. It is an extensive tale of the 5th century BC Jewish queen and her conflicts with the evil Haman.

In contrast one of the shortest books of the Bible, the one page Book of Obadiah, mentions God seven times.

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News CHRONOLOGY

JANUARY 2002

This issue was mailed on December 22.

DIED: Fr. Gregory Pelesh (USAF Chaplain, retired) in Baltimore.
Fr. Alexander Kiselev in Moscow, Russia
Matushka Lubov Moiseyev in Washington, DC.

PASCHAL CALENDAR FOR 2002. Great Lent begins March. Western Eastern will be observed on March 31. Orthodox Pascha will be observed on May 5.

SERBIAN CHANT has been put to English usage by Dr. Resanovic. Call "Narrow Path Bookstore" at 800-513-8447 for info.

ICONS can be expertly restored at Holy Theotokos Monastery, 111 Evergreen Rd., No. Fort Myers, FL 33903-3830 or call Deborah at the Bookstore 941-995-3060.

OCMC ORTHODOX MISSION TEAMS are being organized for 2002. Teams are being sponsored to Alaska, Albania, Guatemala, India, Kenya, Romania, and Tanzania. Contact OCMC at PO Box 4319, St. Augustine, FL 32085-4319 or call 904-829-5132.

A NEW EUROCOIN will be released on January 1, 2002 bearing the image of Pope John Paul II. The Vatican was given special permission as it is not part of the European Union. After February 28, 2002, only the uro will be legal tender for almost 300 million Western Europeans.

A TRADITIONAL CARPATHIAN STYLE CHAPEL, dedicated to SS Cyril and Methodius, will be constructed at Camp Nazareth in Mercer, PA. A list of donors in the 23 September issue of The Church Messenger showed that $900,000 out of a goal of $1,000,000 has been reached. Donations can be sent to Office of Treasurer, 312 Garfield, Johnstown, PA 15906.

THE JOINT COMMISSION of the Standing Conference of Orthodox Bishops (SCOBA) and Standing Conference of Oriental Orthodox Churches (SCOOCH) held its first event as Orthodox Prayer Service and Reception for the United Nations Community at Holy Trinity Cathedral in New York on October 9.

KHERSONES NEAR SEVASTAPOL, Ukraine is the site of the oldest Christian shrine in the former Soviet Union. The cathedral, where St. Vladimir was baptized in 988, was demolished by the Bolsheviks in 1930. It is now being restored.

THE FIVE HEIRS of Princess Ileana, the foundress of Holy Dormition Monastery in Ellwood City, PA, are demanding restitution of the Bran castle in the Carpathian region of Romania. The 15th century castle was inherited by Princess Ileana from her mother Queen Maria.

MANY CITIES IN SIBERIA AND THE FAR EAST were founded during the Soviet era. These were built without churches. Now the Russian Orthodox Church is building churches in these towns and cities and is assigning priests to rural areas and construction sites to do missionary work.

THE HEARTLAND ORTHODOX CHRISTIAN MUSEUM opened in Topeka, KS. Private donations and state grants of about $150,000 financed the museum which opened in a 1882 row house. An exhibit of Russian icons was the first show. The museum is to give a look at the culture, traditions and daily lives of Orthodox immigrants from Russia, Greece, Lebanon, Ukrain, Serbia and other countries. A gallery will be remodeled to resemble an Orthodox chapel. For info: http://www.orthodoxmuseum.org/

A CHURCH IN DUBLIN, IRELAND is being established by the Russian Orthodox Patriarchate. It is estimated that about 1,200 Russian Orthodox adherents from 12 ethnic groups would be serviced. Permission is being asked to alter the interior of Harold's Cross Church to have it conform to Orthodox needs. Icons and other needed articles would be imported from Russia. A school for the 150 children and a social hall is also in the plans.

MANY ESTABLISHED PARISHES have cupboards full of chalices, crosses, censers, covers, etc. which could be used by a mission parish. Recently, All Saints Parish of Sharon, CT received a bell through FOCA Mission Hotline, 6610 Cypress Point Rd., Alexandria, VA 22312 which acts as a clearing house. The bell was donated by Marie Yanowsky of the Washington, DC area.

A GRIEF AND BEREAVEMENT SUPPORT GROUP has been organized in several Greek Orthodox parishes patterned on the one at St. Paul Cathedral in Hempstead, NY, which was founded in 1994. Meeting twice a month, members share a common bond and reach out to each other by providing assistance in the process of resolving the feeling of bereavement, grief and loss. Several years ago, the group placed a Christmas tree in the church so parishioners could bring a favorite ornament associated with their departed loved one to place on the tree. The ceremony is preceded by a liturgy and a memorial service. For info on starting a group, call the cathedral 516/483-5700 or email stpaul@12000.com .

Continued from front page)
CHURCH IN BELGRADE

Serbian Orthodox Church and the spiritual father of the Serbian people was publicly burned by the Turkish occupiers in 1590.

May this church be completed to the glory of St. Sava.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kole vas? Toot shutko OK. Me feeluyehm dobree. Neh dostalee flu. Noh yah mam povestee vam za veset nashee cousenee making to us.

Ve znayete totee cousenee. Yeh nanko preshlo ot nasheho sella. Yah neh znam zhe ohne nashee couseenee noh moya mama told us to call them that. This is pershe time zhe yah vedyela them. Ohne live a distance away ee mama yem peesala. Anyhow ohne stopovalee to celebrate a "significant date." Both znah shto toh "significant date." Yah asked noh ohnee me neh hotcheelee povestee. Ohne stopped for a few minutes. Eeh perebachteh yah znam why-mama was glad they lived far away.

Anyhow ohnee balakalee ee balakalee yak dobree they live, how much money djiti making, eh tak. Me staree eh yah just listening, couldn't get a word in. Anyhow yah offered them coffee che shoska druhee, noh ohne saying zhe ohne staying only a minute and anyhow they are driving. Noh minute peeshlo nah another ee uzhe chas yeastee. Yab mala supper noh yah neh mohla datee successful cousins halushke z kapustoy. So yah dumam better go doh restaurantu.

Preshlo time orderavatee. Cousinaa dala order for sebey ee husband boh "you know dear, we decided to follow the rules, and I know them better." Ohna saying this so sweet yah dumem zhe yah budu sick. Ohna ordered broiled fish, broccoli, morku, no dessert, only water to drink. EEh told waiter to tell-cook to use no butter no dairy products, no sauces.

Yah dumam. My goodness ohne orderyat postnee meal. Yah bulla impressed yak strict onee keeping lent. Yah make remark: "I see you are fasting according to the Church law. It's good to see that some keep it." Yah bulla surprised yakee look ohne dalee me. Yak husband looked down nos nah menhe and said: "Oh, my honey and I aren't following any fasting rules. We're very concerned about our cholesterol."

Yah mala enough of me successful cousenee and couldn't hold back eeh yah said: "Kolee bulle church rules ton bulla too hard and how could person be expected to keep them, noh yak nashlee cholesterol toh shutkee following totee same rules ee not complaining at all."

Following Church rules and find that good nah both kinds of health
Budte Zdrove, Hanya

STABBING QUESTION
Luke 12:16-21

To those who had an abundant supply of possessions, Jesus spoke this parable of the rich fool. Two things stand out about this man.

(1). He never saw beyond himself.

(2). He never saw beyond this world.

All his plans were made on the basis of life in this world.

There is a story of a conversation between a young and ambitious lad and an older man who knew life. "I will," said the young man, "learn my trade."

"And then?" said the older man.

"I will set up in business."

"And then?"

"I will make my fortune."

"And then?"

"I suppose that I shall grow old and retire and live on my money."

"And then?"

"Well, I suppose that someday I will die."

"And then?" came the stabbing question.

The man who never remembers that there is another world is destined someday for the grimmest of grim shocks.

* * * * * *

HOW MANY COMMANDMENTS?

Everyone is aware of the Ten Commandments which God wrote upon the "two tablets of stone." But not as aware that there are actually a total of 613 commandments in the Law of Moses, most of them collected in Leviticus.

NOTES ON OUR 50TH

We enjoy your publication so much!! We also pass on our issues to our Holy Trinity Nursing and Rehab Center, which is sponsored by the Eastern Orthodox Council of Central Mass. Many Orthodox reside here. Keep up your good work.

Theodore Thamel, OD
and Tina Thamel

Keep up the remarkable work on "The Herald"! Believe me, your newsletter is the best. I pray that I may someday begin one which points to your work as its inspiration.

Unworthy priest Michael

God bless both of you for the outstanding professionally done articles on Orthodoxy. If every Orthodox would receive your paper, they would be so knowledgeable of their faith, customs and especially God.

Veronica Pirow, RN

Checking our subscriptions for this month, we find Katherine Zielinski and Elaine Papp have been with us for the 50 years. We have received notice from several people that they have been with us for the 50 years but they have been getting their copies at their church, which gets them through the "Packet Plan." Let us know if you are one of these people, we'll start adding the names next month.

WHAT SHALL WE NAME HIM?

Before the birth of his son, Zachariah was visited by the angel Gabriel and told to name his son, John. Unfortunately, the angel's appearance so startled Zachariah that he lost his voice.

When his wife gave birth, friends gathered around and suggested that she name him Zachariah, after his father. Elizabeth suggested John, but the neighbors argued that was not a family name. She was on the verge of giving in and naming the baby Zachariah when her husband demanded a tablet and wrote: "No, he shall be called John."

His will was done, Zacharias miraculously recovered his voice and this is how St. John the Baptist received his name. (Luke 1:5-25,57-64)

IOCC

Grandpa was a man of short stature who spoke with a lisp. He was a quiet Lemko who, in spite of his humble presence, had a very big dream. When he died, that dream became my dad's and years later it became mine. The dream: the unity of all Orthodox Christians for a common cause.

In March 1992, the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) established International Orthodox Christian Charities. IOCC is the pan-Orthodox international humanitarian organization whose mission is "to respond to the call of our Lord Jesus Christ, to minister to those who are suffering and are in need throughout the world, sharing with them God's gifts of food, shelter, economic self-sufficiency and hope."

Since its beginning almost ten years ago, IOCC has administered more than $95 million in various programs worldwide. Those programs include emergency assistance; development programs which provide employment, income, and skills training; and reconstruction programs that help to rebuild homes and schools after disasters.

Two such programs have operated successfully for several years. Through the Micro-Loan Program, loans are received from IOCC to help cover the cost of equipment to begin a small business, such as a farm. The workers first produce enough food for themselves. As the farm grows, they can then sell their crops to others, earn an income, and benefit the community. The repayment of these loans then helps to finance other loans.

In the Republic of Georgia, several hundred women are employed making blankets that are distributed to those in need throughout the country – orphans, centers for street children, and needy families. The Blanket Project has produced thousands of blankets since it began in 1995.

International headquarters for IOCC is located in Baltimore, Maryland. It also maintains overseas offices and works in conjunction with the Orthodox Churches in the following: Greece, Federation of Russia, Lebanon, Jerusalem, Republic of Georgia, Romania, Federal Republic of Yugoslavia, and Bosnia and Herzegovina.

IOCC provides services to a growing number of countries. Wherever IOCC goes, they assist the most vulnerable – orphans, the elderly, refugees, families with children, and the disabled. Last year, IOCC provided for 810,500 people through their international food distribution program. In Russia alone, 480,500 people received food – with most being women and children.

IOCC coordinates their services with other religious-based and service agencies. They encourage others to work cooperatively to avoid duplication of services.

Orthodox Christians provide the basis for IOCC's financial support. Because of this, IOCC is able to access both public and private funds that would otherwise be unavailable to them. Their administrative expenditures historically have been under 10%, which is well under the Better Business Bureau's recommended 30-40% for "reasonable expenditures."

Twenty-two Metropolitan Committees in fourteen states and Washington, D.C. comprise IOCC's volunteer network. Through these committees, fundraising and education are carried out on the local parish level. The Thanksgiving Lunchless Lunch Campaign and Souper Bowl Sunday are just two of the national programs Orthodox Christians can support.

IOCC not only provides help for those in need around the world but also here at home. At the recent World Trade Center disaster, IOCC was on site within 24 hours to facilitate efforts to provide an Orthodox presence. Through SCOBA, IOCC coordinated the establishment of six centers in Orthodox churches in New York City to provide pastoral, grief, and trauma counseling for all those who will be in need of these services in the months to come. The relief efforts in New York are being viewed in the long-term as they provide a model for disaster response to be used with volunteers and local parishes in New York and around the country.

Orthodox Christians have long-awaited the opportunity to work together for a common cause. In less than ten years, IOCC has made great strides to help alleviate suffering and bring hope to people throughout the world. Together we make a difference as we help IOCC help others.

NOTE: *For more information, write or call: IOCC, 110 West Road, Suite 360, Baltimore, MD 21204 (410) 243-9820 or visit their website at: www.iocc.org*

Margaret Pysarchyk

THIS GOSPEL IS
NOT MAN'S GOSPEL

On the Sunday after the Feast of the Nativity of Christ, Saint Paul reminds us that our faith is not dependent upon human teaching – although it is indeed important to preach and teach (that is why he wrote his letters). The faith that Paul and the Church teach is a faith that is **revealed** by God.

What does that mean? It means that even though we **hear** the Gospel (the good news from God), we are always invited to decide ourselves how we shall accept and above all how we shall make it real in our lives. The teaching must always be **interiorized.** Jesus does not wish to have only our mind or our will. He longs for our heart. He wants to be loved by us **because HE loves US!**

The greatest revelation that Paul received was that despite all his persecution of Jesus' Church, the Saviour loved him and showed Himself to him. Paul did not come to faith because someone had convinced him with his or her teaching. He believed because he had met Jesus in a mystery and Jesus had accepted him with love.

Paul found the greatest love in the world in Jesus – in fact the Source of all love. He found the fountain of living water and he in turn became a source of this fountain. We, too, are invited to find the sweetness of divine Love and to also become fountains to quench the world's thirst for love, mercy and freedom.

Fr. George Katush, Ph.D.

* * * * * *

If your neighbors had to depend on you to find out about Jesus Christ, how much would they get to know?

BIBLE QUIZ

1. Why was Moses the most wicked man?
2. Which book of the Bible mentions a baseball player who hit ten home runs?
3. What Old Testament character must have been as strong as steel?
4. What animal could Noah not trust?
5. How long was Noah in the belly of the whale?
6. How do we know there were newspaper reporters in Bible times?
7. What animal on the ark had the highest intelligence?

ANSWERS:

1. He broke all Ten Commandments at once. Exodus 32:15-19.
2. „He that gathered least gathered ten homers." Numbers 11:32
3. Iron. Joshua 19:38
4. The cheetah.
5. Noah wasn't in the belly of the whale – Jonah was.
6. Zacchaeus couldn't see Jesus for the press. Luke 19:3
7. The giraffe.

MEDITATION

Parish Conflict O Christ our God, You established the Church on the firm foundation of faith and have given us the life-giving Mystery of Repentance as a way to reconcile ourselves with You and those whom we have wronged. Make Yourself present to us during this time of conflict within our parish and allow Your Holy Spirit to calm our hearts, minds, and souls, we pray to You, O Lord. Hear us and have mercy.

O kind and compassionate Saviour: quickly extinguish the flames of discord among the parishioners of this congregation before it engulfs us in apathy, hatred, or schism. Grant us the grace to resist the temptation to use hard or harmful actions against each other. For the sake of Your Holy Name, be the bond that unites us, and spare us all the sorrow and distress, we pray to You, O Lord. Hear us and have mercy.

O King of Peace: You clearly told us in the Gospel that prior to offering our gift before the Holy Altar, we must first be reconciled with each other. Speak words of reason into our hearts this day, that in all honesty and love we may resolve this present disagreement among the members of this parish, and with a clear conscience receive Your most-pure Body and life-giving Blood without condemnation for the healing of our souls and bodies; we pray to You, O Lord. Hear us and have mercy.

Ray Mastroberte

WINTER'S GRACE

We have all heard that "a soft answer turns away wrath." (Proverbs 15:1). But we all may recall a situation when it didn't work. While it's true that a humble response to wrath, violent anger, will sometimes cause it to subside, it's equally true that some people will never be pacified. Because of long-term bitterness and resentment, the tide of their anger runs too high.

The only thing we can do – and the thing we must always do – is to be meek and lowly in the face of their anger and leave consequences with God. This doesn't mean that we must stay in an abusive situation, for no one has the right to mistreat another human being. But it does mean we can by God's grace respond calmly to another's anger.

St. Paul stated the matter this way, "If it is possible, as much as depends on you, live peaceably with all men." (Romans 12:18) We must be peacemakers even if others refuse to be. Obedience is our job; the rest we leave to God.

We live in a world that wants everything fast – even a solution. We want a word that always works, an easy solution, a quick fix. But some things in this broken world can't be fixed no matter what we do, so we must rely on God's grace to deal with them from day to day.

Calm, quiet words may not always turn away another's wrath. You may be grieved because they go unheeded. That they weren't effective, but you can never go wrong with a soft answer.

THE MASK

Once there was a crow that thought that if he could make himself look like a peacock, all the other crows would admire him. So he fastened some beautiful peacock feathers to his tail. Then he strutted proudly around all the other crows. But they knew he was still just an old crow, and they laughed at him.

Mardi Gras are held in many cities around this time of year. People wear masks and pretend they are someone else. But all year 'round, people put on masks at least part of the day. These masks are not visible to everyone.

But Jesus Christ could see through the masks. In Matthew 23:28, He tells them that they appear to be good people on the outside but on the inside they are full of bad things. "You outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness."

What kind of mask are you wearing? You may fool people you meet but you can't fool God because He knows what you are really like inside. He knows that you are just pretending.

Try to match your character to your mask. Follow the path which your Orthodox Church lays out for you. In this way, you will do a joyful and good life that pleases God. Your face will reflect it. Jesus' love will shine from it.

CHURCH TEACHING

In Orthodoxy we adhere to the Scriptural method of marking the days as "the evening and the morning" (Genesis 1:5), and therefore the Sunday celebration of the Resurrection begins with Vespers on Saturday evening, and all the Great Feasts similarly begin on the evening before the appointed day.

We should always try to attend the Vespers or Vigil on the evening before a Sunday or Holy Day, especially if we are planning to receive the Holy Mysteries of Holy Communion at the Divine Liturgy that day. Attendance at Vespers is an essential part of our preparation for the worthy and beneficial reception of Holy Communion.

If because of infirmity, having to travel a great distance to church, or some other cause we are unable to attend the Saturday evening services or those on the Eve of Great Holy Days, we should at the very least spend the time at home in quiet, in spiritual reading, in reading the service which is being chanted in church, or in prayer.

Orthodox Christians do not entertain, socialize or enjoy amusements or diversions on these evenings which are part of a day that is holy unto the Lord.

SOBORNOST

The Church and Churches

As the Gospel spread beyond the Holy City, each new Christian community became a replica of the Church of Jerusalem; thus, the terms "church" and "churches" developed. The word "church" is used:

a) In the singular in Matt 16:18, 18:17; Acts 2:47,20:28; 1 Cor 10:32,12:28; Eph 2:22,3:10,5:23; Col 1:18-24; 1 Tim 3:15

b) in the plural in Acts 14:23-28,15:41, 16:5; 1 Pet 1:1-2; Rom 16:4-16; 1 Cor 4:17,16:1; 2 Cor 8, 9:8-28,12:13; Gal 1:22; Phil 4:15; 2 Thes 1:4.

c) in relation particular local churches Acts 14:27, 3 John 9; Rom 16:1; Col 4:16; 1 Tim 5:16; Rev 3-4.

Sometimes the texts speak about the Church in general, although dwelling in different localities. Acts 20:17-20; James 5:14; Rom 16:23; 1 Cor 1:2; Eph 1:1; Col 1:2; 1 Tim 3:5.

St. Paul also uses the expression which is translated as "the Church that is in the house," that is, a family where the whole household is considered to be a small church community - 1 Cor 16:19; Rom 16:4; Col 4:15; Phil 1:2; 1 Tim 3:5.

Serge Verhovskoy explains this:

Such use of the word "church" in the New Testament can easily be explained in terms of *catholicity*. Essentially the Church is one because her nature is one and she unites all Christians in one God and in one Christ. Inasmuch as the Church is always identical to herself wherever she is, we can speak about the Church being present in any place where we find a Christian community. For the same reason all the church communities or local churches can rightly be called churches, and the same can be said about any genuine Christian family.

Fr. Michael Dahulich, Ph.D.

EPIPHANY

We start celebrating Christmas/The Nativity so early that by December 25/January 7 we are tired and want to return to our normal routines. We take down the decorations and discard the Christmas tree. But wait! What about the Holy Day which follows so closely on the heels of the Nativity. On January 6/19, we have a day which is even more important on the Church Calendar. This is the Epiphany on which we commemorate the Baptism of Christ by St. John the Baptist or Forerunner. The significance of this is that on this day Christ was introduced to the whole world. When He was born only a few people were made aware of His presence. When people asked St. John who He was, he answered: "I baptize with water, but among you stands one whom you do not know." In fact, he himself did not know: "And why is it surprising if others did not know, if the Baptist himself did not know until that day?" John 1:26,33.

The Tropar or Hymn for the day tells us the whole story. "When Thou was baptized in the Jordan, O Lord, then was made manifest the worship of the Holy Trinity: for the Voice of the Father bore witness to Thee, naming Thee His beloved Son; and the spirit in the form of a dove made good the certainty of His word. O Christ our God, Who was manifested and Who has enlightened the world, glory to Thee." see Matthew 3:12-17.

The services for Epiphany are like those of Christmas. There is strict fasting on the day before. However, they differ in that following Vespers – and Divine Liturgy – water is blessed.

•WHEN YOU AND YOUR CHILD COME TO CHURCH

This is an excellent time to teach your child many of the important facts and beliefs about our Faith.

On January 6, 19, we celebrate a special holiday: Theophany

THEOPHANY (Theo = God, phany = manifest) is often called EPIPHANY. It celebrates the Baptism of Jesus in the Jordan by John (*See: Matt 3: 13-17 and John 1:29-34*) and the establishment of the Sacrament of Baptism. It is the day on which the Church throughout the world blesses WATER. Since water is so universal and important to us, this blessing shows that we are re-sanctifying the entire world and all things in it.

• Your Faith and Beliefs can be communicated to your children most efficiently by you.

Fr. Elias Mitchell

Whatever

In the Bible, "seeing" is often used for having faith, for "believing in," so that it is not a coincidence that a blind man is allowed to see "according to his faith" (Matt 9:27-30) and that Elymas, the magician, who tried to turn the Roman pro-consul on Cyprus away from the faith, was struck blind – he stopped seeing. (Acts 13:11)

Self-appointed liturgists play loose with norms they don't find attractive and enforce with a vengeance personal preferences which may or may not be mandated by the Church.

The lyrics of an African folk song say that when an old person dies it's as if a library has burned down. It is true. There is a richness of family heritage in each person's life that will be lost if it isn't passed on to the next generation.

People in general are equally horrified at hearing the Christian religion doubted and at seeing it practiced.

When we speak of the forgiveness and pardon of sins which we receive when we partake of the Holy Mysteries we should consider the meaning of the word. "Forgiveness" does not mean to overlook or to hold in abeyance and bring it up later. It means to do away with, to remove altogether. A sin which is forgiven no longer exists. We do not have to answer for it again later, not even in the judgment, but that we have received a temporary "stay of execution."

Worship is supposed to sanctify us, that is move us toward God. A single Liturgy or the liturgical year is intended to move us to ever more perfect inclusion in His Life.

What is the Rapture about which so many Evangelical Protestants speak? Belief in the Rapture is nothing new. It is an ancient teaching of the Christians. It is simply the belief that the Lord Jesus will raise up all Christians (both living and those who have fallen asleep) at His Glorious Coming at the end of time (1 Cor 15:51-51). As can also be seen in 1 Thessalonians, the universal teaching of the Church has always been that these two events – the Coming of the Lord and the Rapture of Christians – shall occur at the same instance.



EDITORS' NOTES

Our past 50 years have shown that although we are rooted in the past we aspire to interpret for today the values and rich heritage inspired by centuries of God-seeking and God-fearing people. Our religion is rooted in Russian and Carpatho-Russian soil and we aspire to make it flourish in America. From the encouragement we have received we know that many agree with our endeavors. We aim to continue as long as God allows us.

These are uneasy times. The economy is faltering. Our older pensioners are rapidly departing this world. Many fear for their home parishes. How will financial obligations be met? Resentment is building about the junkets being taken to all corners of the world by entourages of administrative people. This in a day when even huge corporations are cutting back on air travel. It is time to "spurovate" "put aside something for a rainy day" as our people would say.

Talk about mixed signals. In most jurisdictions, English is the official language to such an extent that one will not even hear a litany in the language of the founders of the parish yet we are amazed on how many priests from foreign countries are being accepted and assigned.

We are seeing memorial services on TV. It is influencing behavior in Orthodox Churches. We must be reminded that an Orthodox Church is consecrated as God's House. The ikons remind us that this place is set aside for worship and prayer. Here we feel that we are invisibly surrounded as a "great cloud of witnesses."

The Stroyens

PRESS FUND

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* * * * * *

DEPRESSION

Depression strikes not only the mind and body but the soul. Along with its devastating effects on one's outlook, will, and motivation, there is often a pervading sense of estrangement from life and abandonment by God. While society is finally recognizing depression as an illness that requires psychological and medical tratment, the spiritual dimension is only beginning to be addressed.

* * * * * *

"We wore exercise outfits in my day, too," says baba, "but we called them housedresses."

* * * * * *

If you keep on saying things are going to be bad, you have a chance of being a prophet.



Soon after we started to publish **The Orthodox Herald** we moved to a house on the shore of Lake Cayuga in New York State (1953). There we met neighbors who were newlyweds. They were soon recruited to help us prepare copies of each issue for mailing. We soon moved to an old farmhouse closer to Seneca Lake and Sampson Air Force Base. This was more convenient for the process of preparing the paper and cooking food, as it had a big old-fashioned kitchen. We have each gone our ways these many decades, but we have kept in touch. Leon and Betty Clark now live in Florida, while we have selected Pennsylvania. Betty and I were discussing my need for a soup recipe which was easy to make, as we now have many beginning cooks and men who like to putter in the kitchen. Betty shares this tried and true home recipe with us.

QUICK VEGETABLE BEEF SOUP

1 lb. ground chuck
1/2 cup chopped onion
1 qt. (4 cups) water
4 beef bouillon cubes
1 can (14.5 oz.) stewed tomatoes
1 cup frozen hash brown potatoes
1 (16 oz.) pkg. frozen mixed vegetables
1 cup chopped celery
1/2 cup shredded cabbage
1 to 2 Tbls. dry onion soup mix
salt and pepper to taste

Mix meat and chopped onion. Brown, adding bit of oil if necessary. Add rest of ingredients. Bring to boil, turn heat down and simmer for 30 min. until vegetables are tender. Add salt and pepper to taste. Add more water, if desired.

Betty told me that this recipe is just a guide. You may add any vegetable you prefer. You may substitute rice or small macaroni for the potatoes. To make a meatless soup – omit the chuck and beef bouillon cubes. Substitute vegetable bouillon. One of the testers added a zaprashka (roux) to the meatless soup, browning 2 T. flour in 2 T. oil and adding it with the seasoning. Simmer a few minutes more.

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Thy Holy Spirit shall lead me into the land of the righteous.

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HOUSE BLESSING

Many years ago, we read the following written by Catherine Marshall. "This is a time when everyone is concerned with protection." (How much more since September 11?) We are buying more locks and alarm systems to safeguard our homes and businesses. Common sense and wisdom in taking such precautions are certainly necessary, but I wonder if something more is not also required. Do we not need God's protective power to deal with very real enemies that are not visible?

"Years ago I would have shunned this approach to protection as a relic of the past too unsophisticated for our time. But no more. I'm convinced that we now need strong measures to cope with a strong satanic enemy.

"Today we are just beginning to understand the power of Christ's Name and His blood for our help and protection. The power is not only available to cleanse a building, but also to ward off sickness and to protect us during travel; it is there in emergencies, during operations, and for all manner of personal and business relationships.

"I believe that calling on this protection is no superstitious or pious gimmick. When we claim it, we will be given very real and practical help to dispel any dark, unseen forces. Then we will be able to live more freely and joyously in God's light."

What an opportunity our Orthodox Church gives us in the Blessing of our homes. Are you taking advantage of this?

* * * * * *

We judge others by performance, ourselves by intentions.

Home Bible Reading Schedule

JANUARY 2002

1 Mark 12:18-27	17. Luke 20:9-18
2. Mark 12:28-37	18. Luke 20:9-26
3. Mark 12:38-44	19. Luke 12:32-40
4. Mark 13:1-8	**20. Luke 6:17-23**
5. Luke 3:1-18	21. Luke 20:27-44
6. Matt 3:13-17	22. Luke 21:12-19
7. Luke 17:20-25	23. Luke 21:5-11, 20-24
8. Luke 17:26-37	24. Luke 21:28-33
9. Luke 18:17-17, 26-30	25. Luke 21:37-22:8
10. Luke 18:31-34	26. Luke 13:18-29
11. Luke 19:12-28	**27. Matt 22:35-46**
12. Luke 10:19-21	28. Mark 8:11-21
13. Matt 4:12-17	29. Mark 8:22-26
14. Luke 19:37-44	30. Mark 8:30-34
15. Luke 19-45-48	31. Mark 9:10-16
16. Luke 20:1-8	

[illegible]LE STUDY

On the [illegible]lay after Epiphany or Theophan[illegible]e hear read from Ephesian[illegible]3 and Matthew 4:12-17. The verses in Ephesians seem to be condensed in 2 Peter 3:18: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

If muscles are to be developed they must be given activity through regular and increased effort. Athletes never permit the weights they use to remain the same. They are made increasingly heavier until maximum muscular development is achieved. Then a maintenance program must be followed so that all is not lost.

If our spiritual life has not grown or developed, the plausible reason is that we have not exercised ourselves in spiritual matters. Trying to achieve the Christlike ideal challenges the soul to hard work. Have we permitted ourselves to grow spiritually weak? Do we consistently assign our souls to tasks which are too small, too easily done, too infrequently done? Is our daily prayer time too simple or perhaps forgotten most days? Is our spiritual vision too limited?

For the good of our souls, we are called to greater and greater tasks. We should go step by step from simple spiritual assignments to greater so that we can grow in power and strength.

As the fiber of our soul grows stronger, we will be prepared to undertake the heavier duties for the sake of Christ and our faith. As we read in Ephesians 4:14,15: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive, but speaking in the truth in love, may grow up in all things unto Him who is the head – Christ."

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